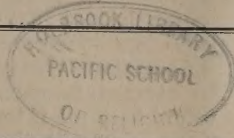
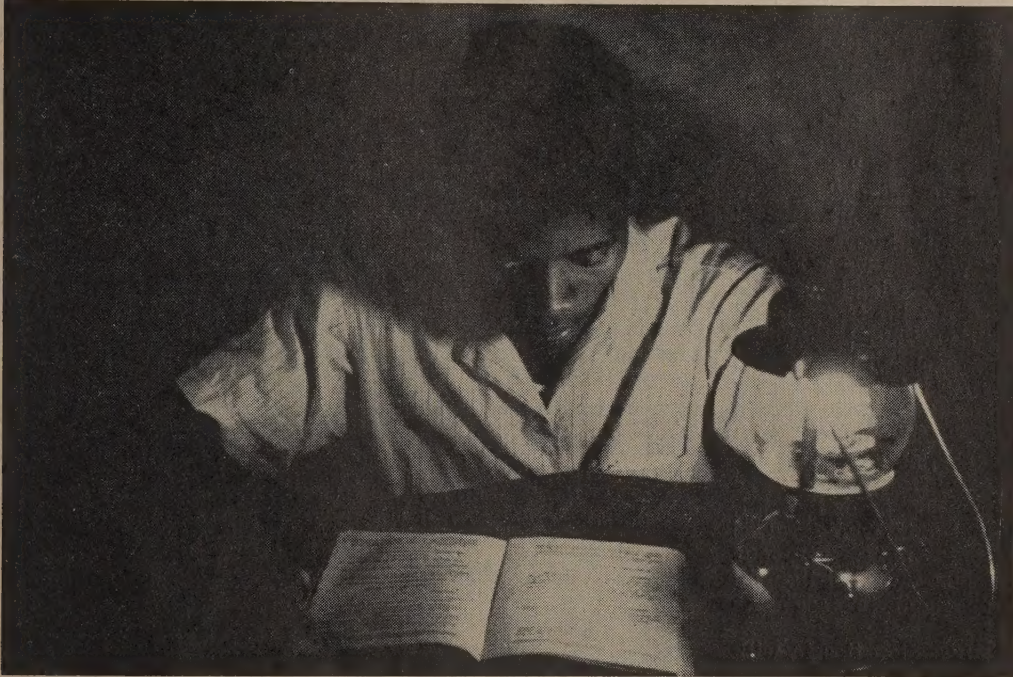


The AMERICAN JOURNAL

Pacific School of Religion
Berkeley, California



APRIL 17, 1958



Leon V. Kofod

"Those who are led to claim the name of Christ must be helped to grow into that spirit of love and power which makes possible a life of self-discipline and service . . . they must be helped to develop those moral and spiritual qualities, those skills of hand and brain which make modern men capable of carrying the responsibilities demanded by orderly society in the Twentieth Century."

Landrum Bolling

Making Worship Vital

Wendell G. Farr

T. B. Ward - "A Beautiful Sight"

Horst Rothe

Kenya - Special Challenge to Quakers

Landrum Bolling

Making Worship Vital

Wendall Farr is Dean and Professor of Religion and Philosophy at William Penn College. He spent 13 years on the mission field in Jamaica and has also served as a Friends minister. He is a member of the American Friend Council.

Since worship is so important a part of the Christian life, a few suggestions might be given in answer to the question: how can I make worship vital? A first thought is to enter the period of worship with a spirit of believing expectancy.

Every Christian is assured that God is everywhere; that He is present at all times; and that He is "more ready to give than we are to receive." But how many opening prayers consist mainly of requests that our Heavenly Father will "come to meet with us," that "His spirit will be in our midst," that the "Spirit will be poured out on us." Such petitions might give the impression that we fear we will find only our human friends in the Meeting house, not the truest of all friends. Will worship be fruitful when we approach with so timid an attitude? Does this reveal a truly Christian concept of God? Should we not enter "God's house" with eager expectancy, not worrying lest He will be "away from home?" Our opening prayer, spoken or thought, should be that our whole selves will be present, not merely our bodies; that our own spirits will indeed be on hand to meet the Spirit of God.

The first suggestion ties in with another in regard to one's attitude throughout the whole period of worship; we need to maintain controlled attention in each activity of worship in order to make the experience vital. For example: I recall a statement by a young man, a trained musician giving helpful service in the Meeting. He asserted, "The words of a hymn do not mean anything to me; I think only of the music." No doubt we feel sorry for this boy's limited appreciation of hymns; but if we are honest with ourselves, how much attention do we give to the songs in which we so glibly join? Can we truthfully sing all the statements contained in them? A familiar hymn asks God to "send grief and pain; Sweet are Thy messengers." I wonder if I am sincere when I sing such words. On the other hand, I have repeatedly had the experience of my attention being ar-

rested by a line or phrase in which the hymn writer has caught a stimulating or an enriching or a disturbing thought, so that I want to let the rest of the song go on while I turn this gem over and over in my mind. At times this has been the most meaningful part of the service.

This same attitude of controlled attention can bring value from reading of the Scripture or group prayer. So frequently the one reading a wonderful passage concludes with the pious observation, "May this scripture be blessed to each one." I think it would help me if he would preface the reading with the prayer that each one may be attentive to the Word; or perhaps I should make such a petition myself.

A third attitude which I believe is necessary is that of thoughtful prayers. If prayer is to be in reality the effort to open my deepest self to the searchlight of God's spirit, to examine my plans and purposes as they appear to my Heavenly Father, to test the worth of my desires in comparison with His plans, whatever any prayer experience

(Continued on page 117)

Index

Making Worship Vital, by Wendell G. Farr	114
Editorials: Questions for Today, by Mildred Holmes Hale; The Na- tion is to be Judged, by Milton H. Hadley; Pray for Them, by Merritt Murphy	115
Kenya; A Special Challenge to Quakers, by Landrum Bolling	116
Correspondence: E. M. Pearson, Lloyd and Myrtle Cook, Samson M. Wanyonyi	118
A Small Meeting Reaches Out	119
The T.B. Ward—"A Beautiful Sight," by Horst Rothe	120
J. Hoge Ricks, In Memorium	121
Action Against Nuclear Weapons	121
Literature in Review: "George Fox et les Quakers," "Let Freedom Ring," and "A Book of Brave Quakers"	122
Poetry, by Margaret Grant Beidler and Norman M. Davis	122
American Quakerama: Aunt Mary, by Elizabeth H. Emerson	128

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Editorials. . .

Questions for Today

Mildred Hale and William Q. Hale and their four children live in Richmond, Indiana. Mildred Hale serves on the American Friend Council.

Many of the world's great thinkers have written of the "moral imperative" which is central to our being. Rufus Jones refers to it as a tendency to transcend ourselves in the direction of "the ideal." It produces in us the sense of urgency, the sense of obligation to achieve the better. If, Rufus Jones, continues, that fell away, we should "plod along in peace," contented with our habitation here in space and time.

Last summer at the Conference of Friends in America Kathleen Lonsdale challenged Friends again: "do we, in reality, have this sense of certainty, this spiritual awareness, and this faith in God?"

Or are we plodding along, content to make a decent life for ourselves and our families, but with no real faith that God's way can overcome all the evil produced in our world today.

Are we doing some very hard thinking? Or are we stupefied by the possible horror which the conquest of space and greater technical knowledge have placed in the world's disposal? Are we reading to keep ourselves carefully informed on what really matters in this world? Or have we said "I've done it," when a daily Bible reading and time of prayer are ended?

If we are thinking and our minds are challenged, can we then be satisfied with attending worship, doing our best for our families and faithfully tending our jobs? Surely a spiritual awareness produces a social consciousness. And can a sensitive social consciousness ignore the political action that is essential to building the kingdom of God on earth?

How many of us have spoken out against nuclear testing? What tangible thing have we done to help maintain individual liberties in the United States? Have we voiced our protest when our government has chosen to by-pass the United Nations, and to ignore the powerful nations? Has our concern really been to improve the life of the dejected masses of the world?

Are we, in our mature years, really deepening our spiritual lives? Do we truly put our trust in God?

Mildred Holmes Hale

The Nation is to be Judged

If one believes the world cannot continue indefinitely with a small group of nations living in superabundance while three-fourths of mankind languish in hunger, poverty and despair, then foreign aid would seem to be important. We agree entirely with this statement by President Eisenhower: "We could make no more tragic mistake than merely to concentrate on

military strength. For if we did only this, the future would hold nothing for the world but an Age of Terror . . . and so our second task is to do the constructive work of building a genuine peace. We must never become so occupied with our desire for military strength that we neglect those areas of economic development, trade, diplomacy, education, ideas and principalities where the foundations of real peace must be laid."

Did you ever notice that word "nations" in Christ's picture of the Last Judgment in the 25th chapter of Matthew? No matter what version you use—from King James to Phillips, every one includes the term "nations." It is the nation, every nation, which is to be judged as to whether it fed the hungry, gave drink to the thirsty, cared for the stranger (should the word be "immigrant?") visited the sick and prisoners and clothed the naked. The great advantage of non-military aid lies in the fact that it helps these hungry, thirsty, naked nations to feed, water and clothe themselves. Of all the phases of foreign relations in 1958, economic foreign aid and technical assistance seem to be the most Christian.

Yet there are cries to cut down even the relatively small amount asked by the President. We would that our country cut down military assistance, and that she give according to need rather than political alignment, but we want her to be generous in carrying out the picture of Jesus: feeding the hungry, clothing the naked, helping our fellow men to reach a decent level of life.

Milton H. Hadley

Pray for Them

Pray for them which despitefully use you, and persecute you. Matthew 5:44.

Have you ever tried it? Actually praying, honestly and sincerely, for someone who has slandered you with malicious gossip or threatened to undermine your character and reputation with falsehood is not easy.

But it is an effective tool available to all Christians. When Christ first uttered these words, they were a revolutionary concept in human relationships. The idea of praying for those who have injured you still is somewhat revolutionary in the eyes of the world, but the wisdom of this Christian principle has been proven over and over.

Try it. It works! And the most important result is what it does for your own spirit.

Merritt Murphy

Possessing God's power enables us to face life with enthusiasm; it gives us a deep inward peace because we are not afraid of tomorrow. There comes into our lives an inner joy that outward circumstances cannot reach. Because God is within us, and because God is love, there flows out from us a love for others that sweeps away all prejudice, jealousy and hate.

Charles L. Allen

Oak Hill Friends Meeting Bulletin

Kenya -- A Special Challenge to Quakers

By Landrum Bolling

Landrum Bolling, President-elect of Earlham College who will succeed Thomas E. Jones on July 1, spent two weeks in March in Kenya, most of it at the Friends Africa Mission near Kisumu. A reporter and journalist as well as a teacher and educator, Landrum Bolling writes here of his impressions of the land and of Friends' responsibility to it.

If fifty-odd years ago Friends had asked themselves where in all the world it would be most important during the last half of the twentieth century for Friends testimonies and concerns to be expressed, they could not have picked a more appropriate place than Kenya. We may as well accept it as God's guiding that in 1902 three brave and devout Quakers staked a claim to this equatorial ridgetop which has become the headquarters of Friends Africa Mission. We ought to see it as God's doing that Quakers are still here and this fact as His special challenge to us in an age of world chaos.

"Not since the days of William Penn have Quakers had so great an opportunity to affect the destiny of a whole nation." That is the way Fred Reeve, Friends Africa Mission Secretary, puts it. As you travel the main highways and the bumpy back roads—now increasingly in this season ribbons of red mud—and as you ponder the vast social, moral, economic and political problems of this British Crown Colony and of the whole seething continent of which it is a part, you agree. Only you strongly suspect that this is an understatement. What Quakers do—or fail to do—in Kenya may well affect not only this one lovely land but also many other nations and people across Africa and the world.

The conflict of race is one of the great shattering realities of our time. Nowhere is it more dramatically highlighted, both for good and for ill, than in Kenya. If Quakers have anything to say on race relations, where can they say it better and with more profound effect than here?

A spiritual-moral convulsion is part of the world-wide experience of our time. Yet, sobering as its

manifestations are in America and Europe, they hardly compare with the many and diverse spasms of that spiritual-moral convulsion which are today torturing the soul and body of Africa. The White Man and his ways, both good and bad, have now come to touch all the primitive, backward peoples of the world. As more and more of them gain a modern education, an increasing number of them can no longer be called primitive or backward. Yet to many who have had contact with White Men, including the devout missionary, the result has been disastrous. Many have thrown away the old pattern of life with its superstitions and heathen gods and material poverty. But in the process many have cut themselves loose from the most basic standards of honesty and morality which their old tribal culture insisted on. A great confused mass of them have not yet found a new basis for morals and ethics. A harsh, shocking fact is that in a land which is still predominantly illiterate and pagan, the most dishonest and immoral people are those with at least some education and some contact with Christianity

—including some who claim to be members of Christian churches.

It is possible for the unthinking to blame the missionary for demoralizing the people they were claiming to educate and uplift. Yet the fact is that the missionaries and the churches they founded are almost the only significant force working to bring about a moral and spiritual regeneration of the people. The only thing is that they have got to work harder and more imaginatively than they or their people back home ever dreamed would be necessary. It is not enough just to keep adding converts to the church rolls. Those who are led to claim the name of Christ must be helped to grow into that spirit of love and power which makes possible a life of self-discipline and service.

It was inevitable that the world-wide technological revolution, with its vast changes in communication and transportation, should destroy much of the old tribal culture. Missionaries simply speeded up the process. Now there falls upon them the enormous responsibility of presenting Christianity as an adequate and total way of life—and of demonstrating that this is so.



"It was inevitable that the world-wide technological revolution with its vast changes in communication and transportation, should destroy much of the old tribal culture . . . Africa is on the move."

(Mbala market in the Maragoli Location)

It is taking away no credit from the brave early missionaries, who faced incalculable dangers and won great victories, to say that the greatest challenge the Friends missionary effort has ever faced is right now. For all the Friends churches which have been set up in East Africa and their impressive membership, the need today for a spiritual ministry, an evangelizing service, is so great as to stagger the imagination. Spiritual, moral, ethical issues lie at the bottom of the vast, complex political and social problems which torment Kenya and Africa. If the Christian missionary enterprise does not come to grips with those issues, who will?

Friends have always held that material matters cannot be divorced from the spiritual. The first came for our work in Kenya was Friends Africa Industrial Mission. The founders of Kaimosi deliberately picked a site with possibilities for lumbering, water power, and agricultural production. The earlier education program here had a strong industrial arts emphasis, and British authorities have now admitted they were wrong to pressure Friends schools into veering away from that emphasis. The opportunity is today presenting itself once more for Friends to develop a practical grass-roots type of education which gives promise of helping people at the village level to lift their standard of living.

Even the most backward African tribes now know about the possibilities of economic progress. They are no longer content to live in mud and wattle huts—though that is where most of them still live. They are not reconciled to sleeping forever on dirt floors paved with cow-dung. They have already, most of them, found a way to shed animal skins and bark cloth in favor of cotton clothes, however ragged and patched many of them are. Thousands and thousands of them have found somehow a way to get together enough money to buy a bicycle and a battery-operated radio. More and more of them are acquiring brick homes and automobiles.

Industrial plants are springing up. Impressive modern cities, often with frightful slum-outskirts, are rising in bush country where sixty years ago people were not even aware of the wheel. Africa is on the move. Still the great mass of the people are rural farmers, working small plots of ground. They raise

corn (maize)—often the main part of their diet—bananas and millet. Many keep a few cows and a flock of sheep. Basically, a man's wealth is still reckoned in the number of cows he owns, and the payment of a certain number of cows is still an essential part of the bride-price which a young man pays the parents for his wife. The more progressive farmers are increasingly turning to coffee and cotton as cash crops.

The pressure of the population on the land is enormous—in some rural areas close to Kaimosi reaching well beyond 1,000 to the square miles. The very success of Friends work in health and education has helped to overcrowd the land and create new physical problems. The solution appears to lie in the direction of developing small cottage industries. Abundant resources in wood, clays, leather and basket materials—and the obvious needs of the people for ordinary simple household wares indicate that the local market for goods people could be trained to make is enormous. A most worthy and challenging ministry is waiting to be done by some imaginative and skilled person who could come out here and help with the establishment of village industries. Kenya, like much of the rest of Africa, is seething with demands for political independence. Some day White dominance and colonial rule will end. There is still some years away, but it will come. Of this there can be no doubt. What is uncertain, and what is important: how will it come? Will there be more wild violence like Mau Mau? Will bitterness and hatred grow? Will this be one more place where communist revolutionary extremists come in and take over a legitimate independence movement and pervert it to ends which are incompatible with freedom? Have Friends anything to say in a situation of political turmoil? If so, Kenya is the place to say it.

One of the greatest challenges which Friends face is the challenge of helping to build even some slender bridge of understanding and reconciliation between the five million Africans and the 60,000 Whites and the 200,000 Asians who inhabit this beautiful land. Beyond that is the challenge of getting across to the Africans an understanding of the fact that with freedom comes responsibility. They must be helped to develop those moral and spiritu-

al qualities, those skills of hand and brain which make modern men capable of carrying the responsibilities demanded by orderly society in the Twentieth Century.

In 10 or 20 years from now, the White Man may well have been driven from vast areas of Africa. Almost certainly the Africans will rule most of their continent. By that time most missionaries may have been sent home. Certainly their power to influence great events in this part of the globe will have greatly diminished. Now is the time when their efforts can be made to count. Now is the time for the very best we have to give.

It is frightening to see the respect in which Friends are held. One out of each 15 school children in Kenya attend Friends schools today. About 10 per cent of the country's Protestants are Friends. But these facts can mean much or little. May God grant us as Friends the faith, the wisdom, the strength to carry through the great trust He has placed in our hands.

Making Worship Vital

(Continued from page 114)

may include, I cannot expect it to be vital and enriching if done indifferently or thoughtlessly. It is so easy to string together familiar expressions that I have heard, or used, many times, and call that my prayer. But is it really mine? When I state specifically in my own words my inner thoughts and desires, I find a truer sense of approach to God.

I have become wary of the much overworked word "bless" in prayer. Just what do I mean when I pray that God will "bless" me, or will "bless" my loved ones and friends, or will "bless" this gathering, or will "bless" our mission workers, or will "bless" Christians everywhere? How fortunate for us that the One to whom such petitions are addressed is all-wise and all-understanding; He may be able to discern the appropriate sense contained in the varied use of the word "bless." But will not praying be much more meaningful to me, as I pray, if I think and say what I desire a loving Father to do for me, or my friends, my church, or the missionaries?

Believing expectancy, controlled attention, pointed prayer — these three things have helped me make worship more vital.

Wendell G. Farr

Quaker Reminiscences

To the Editor:

In reading *The American Friend* for December 26, the American Quakerama about Allen Jay's experience in High Point reminded me of a like experience my grandmother, Sarah Tucker Coate, had in her early ministry. Usually some thought would come to her during the week or on her way to the little Friends Meetinghouse in the country, a horse and carriage giving more time for thought. But this Sabbath morning no text came. Reaching the Meetinghouse she with other ministers, elders and overseers took their places in the facing benches. The meeting opened with silence, as was their custom. Grandmother was calm and serene, peace-filled, faith-filled, knowing God never fails.

There had been some slight controversy over a trivial matter in the membership. She prayed earnestly and sincerely that God would give her the message He wished His children to have. While lingering in the silence, the thought came to her to take the first step in faith. She arose immediately and while going over to the pulpit desk and removing her bonnet, this scripture text came to her, "Let brotherly love continue," Hebrews 13:1. She dwelt at length on the theme of the text, giving such references from the Bible as Romans 12:10, I John 4:7 and others. She was given great power in the delivery of the message. At its conclusion the existing conditions seemed to have vanished and the members were with one accord, as it always the outcome when one gives himself over to the leading of the Holy Spirit and the guidance of the Inner Light.

Years later Allen Jay attended our Quarterly Meeting, giving the message on Sabbath morning. During the sermon he related an incident of his childhood days. He portrayed it so vividly he seemed to be reliving that exciting time in his young life.

It was during the time when his father and many other Friends were operating an Underground Railroad to assist the Negro to his freedom. One midweek day in early fall Allen's mother called him in from his play in the yard to the kitchen saying, "Now Allen, here is a pan of warm corn bread and a large jug of milk. If thee will take

this food and go down through the cornfield till thee comes to the large elm tree thee may find someone who is hungry." Allen took the food and wended his way down through the cornfield until he came to the large tree, and there was the person who was hungry. Allen watched with great interest while the large amount of food diminished quite rapidly. When the vessels were empty, he returned to the house. The ex-slave would remain at the place until night fall, when he would be transported to the next station, and on and on till he reached his freedom.

May the Friends of today continue their work for the Negro until he arrives to complete freedom as a full citizen of the United States of America.

E. M. Pearson

Ludlow Falls, Ohio

Creeds

We noticed an article in the January 23 issue of *The American Friend* by Paul Younger which we enjoyed very much and found very instructive. We wish for *The American Friend* many such interesting and informative contributions; they make for fuller and more useful Christian living. Truly, how important it is to have a personal relationship with the Lord; and how little we need any creed beyond that fellowship in Christian service that is born of faith and trust in God.

Lloyd and Myrtle Cook
Earlham, Iowa

Letter from Africa

To the Editor:

Thank you very much for your courtesy to publish my letter last year in *The American Friend*.

This letter pointed out the needs of our Yearly Meeting in theory. Now it is our duty and your duty to pray God to reveal to us the methods by which we can achieve the aim of getting the qualified workers in this Yearly Meeting covering all the departments of the Yearly Meeting: Evangelistic, Education, Medical, Industrial, and Women's Education. All these workers will not come in one day or one year. But as we pray God He himself will help us to educate and get the good people of His own kind to come out of colleges one by one as the time moves on until the day will come when East Africa Yearly Meeting will be fully staffed

with African Quakers serving the Lord.

In addition to this I beg you kindly to pray for us and our work in Nairobi, that the Lord may give us courage and strength in spirit, mind and body to serve him. It is not an easy matter to be a practicing Christian. Unless God be with us we cannot stand.

Pray also that leaders in our Yearly Meetings all over the world may recognize the temporal things of this world and their passing away . . . so that these leaders may be used by the Holy Spirit to purify the church of Christ. It must exist not as a political organization but as a living Church of God.

Samson M. Wanyonyi

Friends Center
Nairobi, Kenya

Leadership Seminar

A third Christian Leadership Seminar will be held in Richmond, Indiana, June 9-July 14, this year. The first and second Seminars gave experience in church leadership to some fifteen young people, most of them Friends, and the success of the idea of study plus practice has led to a third Seminar. Wilmington College has joined Earlham College and the Five Years Meeting in sponsoring this third training program.

T. Canby Jones, Associate Professor of Religion and Philosophy at Wilmington College, will be Director of the Seminar. Sessions on ministry and problems of church leadership will be led by various experienced pastors and experts from the Richmond area. Planning staff for the Seminar includes Russell Rees and Wayne Carter of the Board on Christian Education of the Five Years Meeting, and Hugh Barbour and Norval Reece of Earlham College.

The participating students or college graduates will work as "internes" in Friends Meetings within a 100 mile radius, serving as pastors or assistant ministers, as youth workers and as leaders of Sunday School and Vacation School programs. The group will spend the opening week together in Richmond, living at Quaker Hill, and during the succeeding weeks will work in the local churches, returning to Richmond for a day and a half each week for study.

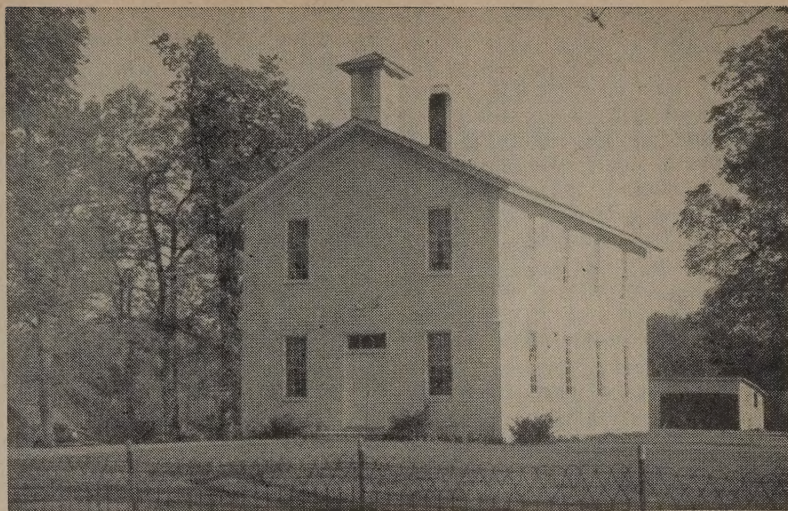
For further information, write Norval Reece, Development Office, Earlham College, Richmond, Indiana.

A Small Meeting Reaches Out

A small rural Meeting in Indiana has one of the most ambitious plans of outreach currently envisioned among Friends. Realizing the need for Friends students at college away from home to keep in contact with a Quaker group, the forty-some resident families of the Farmers Institute Friends Meeting near Lafayette, Indiana, have sponsored a Student Center near the Purdue University campus.

The interest of the Friends Meeting can be shown by a look at its 1958 budget: of a \$4496 total budget, \$2318, or over half, is for outreach, chiefly the Student Center in West Lafayette.

Keith Kendall, the young minister of the Farmers Institute Meeting and a recent graduate of Earlham College, also serves as Director of the Student Center. He and Judy Darnell Kendall, their small son and a few Purdue students live in a remodeled house at 218 Pierce Street, West Lafayette. Sunday evening Fellowships have been held at the Pierce Street Student Center since the first of the school year. Such speakers as Glenn Reece, Keith Kirk, Norval Webb, Wayne Carter and Herbert Pettengill have met informally with the student group. Only a small proportion of the 116 Friends students at Purdue, which is primarily an agricultural and engineering college, have participated in the



The Farmers' Institute Meetinghouse, ten miles southwest of Lafayette, Indiana. The building was built about 1850 to serve as a Quaker academy.

Friends Center activities, but interest is growing, and the possibilities for serving a real need among these Quaker students are unlimited.

There is recreation at the Student Center on Friday evenings for all interested. Some counselling has been done among students. The unprogrammed Friends Meeting in West Lafayette meets in the Student Center on Sunday morning. Its attendance is increasing. A number of students also go to Sunday School and Church at Farmers Institute.

Western Yearly Meeting cares for half of Keith Kendall's salary. Farmers Institute Meeting cares for the other half in addition to its

large contribution to the initial and continuing expenses of the Center.

In 1956, the number of contributors giving to Farmers Institute Meeting was 13. This year, nearly forty families have pledged contributions or stated that they will support the Meeting program. Other Meetings may take heart from the steadfast concern of this small Meeting to reach out to Friends students away from home.

Beacon Hill Friends House

Out of a concern somewhat similar to that of Friends at Farmers Institute has come another experiment in student centers, that of the Beacon Hill Friends House, 6 Chestnut Street, Boston, Mass.

John G. Greene, whose mother Charlotte Nichols Greene had a concern to help many students, gave the family home as a Friends center for students in the Boston area. Wesley and October Frost as head residents and about ten students live in the house. The central office of New England Yearly Meeting is located there also. Speakers at meetings during the center's first year have included Alexander C. Purdy, Gilbert Kilpack and Paul A. Lacey.

In his speech at the center, Alexander Purdy spoke of the need for leadership in the Society of Friends, and expressed the hope that Beacon Hill Friends House will prove to be a "pilot experiment" in giving Quaker orientation and motivation to successive generations of students studying in the colleges and professional schools of the Boston area.



A Sunday School Gathering at Farmers' Institute.

The T.B. Ward - "A Beautiful Sight"

By Horst Rothe

Friends have been responsible for two totally new things in Kenya: a T.B. ward for clinical treatment combined with a rehabilitation settlement and a European-African work camp where white and African worked together. Both have grown out of deep Christian concern. Horst Rothe, one of two Friends Africa Mission doctors, has been a guiding light for both ideas, and here writes the concluding article on the work camp and its accomplishments, which include the T.B. ward.

When one drives down from Shamakokho towards Kaimosi, Kenya Colony, East Africa, where the Friends Africa Mission is located, one sees across the wide green valley the new T. B. ward and four of the settlement houses, a beautiful sight greeting the visitor. Arriving later at the main road, one reads the work camp sign Friends International Work Camp; and that means something which is now a firm part of Kaimosi.

The first four houses of the T.B. settlement are as they were last year: at present they are being used, respectively, as a store house, a kitchen and living house and two dormitory houses. Farther along the road one sees three more houses in various stages of construction, and at the end of "Work Camp Road" two houses that have just been finished. Beyond these comes the fresh green coffee plantation, which lights its white flowers like candles at Christmas. Above this road, higher than the rest of the houses, one sees the new T. B. ward, white and shining, a thing to be proud of. In between are gardens, which are beginning to take shape.

Despite smaller numbers the work output of the camp has increased the past year. The first year the campers finished four houses and started the T.B. ward. In 1957 they finished the T.B. ward and two houses, while three more are in various stages of construction. This means 2500 feet of construction in 1956 as against 4300 in 1957. In May 1958 the campers will have finished nine houses, a dairy house and the T.B. ward — 8600 square feet of buildings in two

years and three months, built by an average of fewer than 10 people.

The new T.B. ward is as good and beautiful as patients and doctors and nurses can wish it to be. From the entrance hall, the three wards, for men, women and children respectively, open to three sides. In each ward there are 12 beds of special construction, made on the mission with the help of Bruce Kimball. Two special beds for post-operative treatment are on either side. The children's ward has a charm of its own, with its wall space almost entirely of windows. In the men's and women's wards, we have tried to avoid the large ward atmosphere. Every second bed is separated from the next by a wall which is the length of the bed. The middle of the course is open. At the end of each ward is a modern sanitary unit, with shower baths. There are work rooms for the dresses, and there is a separate sanitary unit for them.

A cement walk connects the

ward with the main hospital building, so that stretcher carriages and X-ray machine can be wheeled to the T.B. ward. The children's ward is surrounded by a roofed veranda. Flowers are beginning to grow down the slope that leads first to the settlement houses and then down to the river.

The beginning of fruit and vegetable gardens can be seen, but much more work will have to be done on these if we are to grow the fruits and vegetables necessary for the project. The original vegetable gardens could not be kept up because there were not enough campers to do all the work; but we know what can be grown and the work can be resumed. For this we need more money. The importance of this part of the T.B. project has not yet been fully realized by our Friends abroad.

The dairy project is developing according to expectation. At present only two cows are in lactation, but that will change in a few months' time. The herd is still too small. In about one year's time the requirements of our T.B. patients will be not much less than 10 gallons of milk per day. The herd should be twice as big to meet our needs.



Dr. Horst Rothe (left) escorting the Kenya Minister of Health on a tour of inspection in the Friends Hospital at Kaimosi, Kenya Colony, East Africa. Here they are looking at the new autoclave (sterilizer) given to the Hospital by German Friends. The picture was taken January 21, 1958, after the dedication ceremony at which the Minister of Health officially opened the new TB ward built by the International Work Camp.

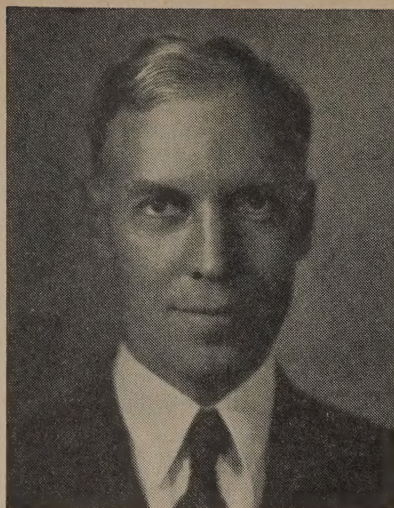
Even now, while the work camp is still in operation, we can say that an amazing piece of work has been done. A diversity of tasks has been united to create something quite new in Kenya: a new ward fitted for clinical treatment of T.B. patients, and a Rehabilitation Settlement to do the job of rehabilitation for those whose tuberculosis has been successfully arrested. A new conception of the necessities of treatment has its home created by a group of volunteers, Europeans and Africans, who in their task unite across racial and national boundaries. This requires effort, devotion and faith. To achieve this the work campers have been helped by the creative idea that brought the camp to life. To work for something which is worth the effort and cannot be done by other means helps to overcome the hardship of toil and sweat, the difficulties of daily life and work, and makes an acceptable community life despite all difficulties. This community life for some time is an end in itself, but I doubt whether it would be good without the purpose behind it. The work camp has shown that such a community can be created, and that it is able to overcome even a severe crisis. We feel that the example set by our friends the work campers will inspire others, and that there will be other work camps in East Africa.

J. Hoge Ricks 1886 - 1958

J. Hoge Ricks, Virginia's first juvenile judge and an active Friend in his local Meeting and Yearly Meeting and in the Five Years Meeting, died on March 7 at his home in Richmond, Virginia, at the age of seventy-one.

Born at Prospect Hill in Caroline county in 1886, he was the son of Richard Arnold Ricks and Eliza Catherine Crenshaw Ricks. He received his A.B. degree from Guilford College in 1905. He went to work for a Richmond law firm and studied at the School of Law of the University of Richmond, receiving the LL.B. degree in 1908. He took postgraduate work at the University of Virginia and was admitted to the bar in 1909. Three years later he was named clerk and probation officer of the juvenile division of Police Court. In 1916, he became the first judge of Juvenile and Domestic Relations Court.

In Judge Ricks' court, the principals often sat as if in a discussion



J. Hoge Ricks (c. 1940)

group. A teetotaler, he often blamed drinking for a large share of criminal behavior. He emphasized the role of churches and schools in preventing delinquency. He was a firm believer in probation.

In 1914, J. Hoge Ricks married Anne Elizabeth Ryland of Richmond, who died in 1953.

At the time of his death, J. Hoge Ricks was Clerk of the Richmond (Virginia) Monthly Meeting. He had served nearly twenty years as Clerk of Baltimore Yearly Meeting. From 1935-40 he was Assistant Presiding Clerk of the Five Years Meeting of Friends. He was a former member of the Board of Trustees of Guilford College.

J. Hoge Ricks was an officer in the National Probation Association, the National Council of Juvenile Court Judges, and the Virginia Council of Juvenile Court Judges. In 1955 the two councils gave him a scroll "in recognition of his long and fruitful career as an outstanding jurist, whose unbounded wisdom, kindness and humility have given countless unfortunate and troubled children hope, faith and courage." In 1956 he received an honorary LL.D. from the University of Richmond. He was an organizer, charter member and officer of the Board of Trustees of what is now Richmond Area Community Chest, and was active in other community organizations.

Survivors include a daughter, Anne Ryland Ricks of Richmond; two sons, James Hoge Ricks Jr. of Ossining, N.Y., and Richard Arnold Ricks III of Cambridge, Mass., and Richmond; a sister, Katherine C. Ricks of Richmond; and two grandchildren.

Action Against Nuclear Weapons

Another phase has been added to the work of the Non-Violent Action Against Nuclear Weapons group which has sponsored the voyage of four men in a small boat into the nuclear weapons testing area in the Pacific. Five other Americans hope to leave in April to protest nuclear weapons tests of the Soviet Union and Britain.

Lawrence Scott of Fallsington, Pa., Bayard Rustin of New York, Mrs. Robert Stone of Long Island, Marvin Gewirtz of New York and Morton Ryweck of New York plan to visit in England on behalf of the plea to stop tests and then go on to the Soviet Union, arriving May 1 to make their plea there.

The voyage of the "Golden Rule," which has received wide publicity, was first halted by storm damage, but a second attempt to enter the test area began March 25, when Albert Bigelow, William Huntington, George Willoughby, and Orion Sherwood set sail in the sketch from San Pedro, California. They hope to enter the Entiweik area at about the time the other group enters the Soviet Union.

Four of the nine participants in this non-violent action are Friends: Albert Bigelow, William Huntington, George Willoughby and Lawrence Scott. The Orange Grove Friends Meeting in Pasadena, California, has undertaken the raising of funds for the voyage of the ketch, "The Golden Rule." Further material on the projects may be obtained from Non-Violent Action Against Nuclear Weapons, 2006 Walnut Street, Philadelphia 3, Penna.

Officers of Non-Violent Action Against Nuclear Weapons are Lyle Tatum, chairman, Walter Longstreth, treasurer, and Lawrence Scott, coordinator.

Both trips are being undertaken on the conscientious grounds that individuals must protest what they feel to be evil acts by governments.



Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

"George Fox et les Quakers," by Henry Van Etten; Paris, Editions du Seuil; 192 pages; \$2.00.

Friends who have some knowledge of French and Friends who collect Quaker pictures will want to own this paper-back study of Quakerism. Henry Van Etten, for many years Secretary of the French Yearly Meeting, has traced the life of George Fox against the background of the religious movements of his time. A concise account of the growth of Quakerism and a penetrating evaluation of its social and spiritual contributions are followed by brief pen-sketches of early Quaker leaders and summaries of Friends organizations in various countries. An extraordinarily full collection of pictures of outstanding members of the Society, reproductions of documents and quotations from the works of leading Quakers enhance this small volume.

Mary Lane Charles

"Let Freedom Ring," a biography of Moses Brown, by Robert Morton Hazelton; New Voices; 262 pages; \$3.95.

This biography of Moses Brown, colonial Quaker and convinced Friend, carries authority for modern living. The preface was written by Rufus Jones, who inspired the author with the project and encouraged the research into Moses

Brown, his life and times. Brown University was brought to Providence by this man, who also founded Moses Brown School.

Moses Brown was a man of affairs, involved in mankind and involved in God. He aided in the scientific safe guarding of the health and welfare of the citizenry of Rhode Island, the development of industry with new techniques, the freeing of slaves, attempts to prevent wars and the shepherding of a new republic in world affairs. His was a long life, and he had a refreshing, lively inquiring mind and a humble spirit, both burning constantly for others.

Robert Hazelton writes conversationally, with an individualistic style. Friends will be glad to come to know Moses Brown through his book.

Phebe MacClelland

"A Book of Brave Quakers," by Elizabeth F. Howard; London, Bannisdale Press; 72 pages; \$1.60.

This book of very simple Quaker tales was the last writing of the late Elizabeth Howard, an English Friend. In it she tells in language children from 7 to 12 would appreciate the adventurous stories of William Penn and the Indians; the sailor Thomas Lurting; the French nobleman Stephen Grellet who became a Quaker; the Friends who ran the Underground Railway; the young men who served during the war as C.O.'s in China; the early life of Rufus Jones. The book has been a best seller among Quakers in England, and could be used very effectively as a story book for A-



Illustration from "Brave Quakers"

merican children. It is illustrated with sketches that can be colored.

* * *

"A Sickness in Society," an analysis of sex exploitation on the newsstands prepared by Ralph R. Cannon and published by the Methodist Board of Temperance, is available from the Board on Peace and Social Concerns, 101 Quaker Hill Drive, Richmond, Indiana, at twenty-five cents a copy. Friends concerned with what seems to be a national obsession with sex will find this a helpful study, based on the premise that "our basic problem in dealing with sex is to 'keep body and soul together.'"

THE PROMISE

No willow puss,
No crocus bud—
Mush ice, mud rut, and frosted reed.
No bluebird yet,
No peeper's creek—
Brown bush, black twig, and withered weed.
But stay! It's here:
Up in the woods
I searched and found it poking out,
That purple streaked
Tight swollen bulb,
That pallid-tipped skunk cabbage snout!

Margaret Grant Beidler

CARNATION, YOU ARE SCARLET

Carnation, you are scarlet! Tell my why—
Was it by chance that you were colored red,
Or do you hope to outblaze the morning sky;
Or do you honor blood that men have shed
To keep our blood from dyeing this land red?

Carnation, you are scarlet! Do you know
Of that melodic blend of ice and fire
Which wanders through my mind and makes it glow,
And calls from time-drenched dream the weird desire
To sit beneath the maples with a lyre?

Carnation, you are scarlet! Is it true,
Despite the fact this world may end next week,
That in some future life I'll meet with you
Within a world where both of us can speak?
Till then, farewell: I have far heights to seek.

Norman M. Davis

Thoughts for Class Study

By John C. Harvey

May 11

When God's People Worship

Exodus 35 through 40

With this lesson we begin a new unit which should be most challenging. Eight lessons will speak to the general theme, "Living as God's People." It is exceedingly appropriate that the first of these lessons should deal with worship, for worship is always first and most important. From it all other aspects of living derive their significance and direction. In studying these lessons we shall see that freedom is not enough in itself, and that a covenant relationship has implications and ramifications that have to be hammered out on the anvil of everyday testing.

People who recognize that God has delivered them from sin or slavery want to worship Him with all their hearts and minds. It is helpful to picture the children of Israel as they left the land of Egypt. They had to "travel light," and yet many of them had some very precious possession which they just must take with them into the wilderness. Here is a man with a signet ring or small bronze article. There is a woman with a gold brooch or pair of earrings which meant a lot to her. There is a man with a stool of acacia wood which his father had made for him. All of these things had to be taken along, even at the expense of food and clothing.

Then when the call was given for materials for a center of worship, each person brought the most precious possession he had, and offered it on the altar. He dedicated the thing which meant the most to him to the highest purpose that anyone can know—the worship of God. It was an unmistakable way to ascribe the highest worth where highest worth actually exists. Nothing less than our best will do when we are at worship.

Real worship deeply involves the emotions. The will is also thoroughly involved. Likewise, the dedication of one's own particular talents. This lesson clearly brings out

all three of these points. "Every one whose heart stirred him" brought an offering. We need not be afraid to be deeply stirred. We need, however, to go on from there. "Every one whom his spirit made willing" is the next and natural step in true worship. There is a problem sometimes with the human will, even after the heart has been stirred. St. Augustine prayed, "Make me a Christian, but not yet." Then the third point is brought out so beautifully in the phrase "All the women whose hearts were stirred with ability." Each one ascribes worth to God by doing particularly well what he has been given ability to do.

It is no wonder then that "the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle." When people give of their best to the highest—worship—and continue to pour their energies into His service, the glory of the Lord will inevitably fill their lives.

Questions: What is the main thing that worship does for us? Are symbols in worship as much of a deterrent to worship as early Friends thought?

May 18

God's People Tested

Numbers 13:17 through 14:45

After a great experience of worship comes the command, "Go forward and possess the land." In the attempt to fulfill the command, our faith and determination are tested, sometimes severely.

Are we to condemn the ten spies for their timid reaction to the situation in the Promised Land? After all, a wise man will take stock of the situation before he goes out to do battle. He will estimate carefully whether he has the resources for the task before he begins the hazardous work.

One main point is that all twelve spies saw the same things and reported their facts alike. It was only the interpretation of the facts that was different in the case of Caleb

and Joshua. How very often it is true in our experience that the stumblingblock in our way is not some fact or circumstance of life, but the kind of interpretation which we put on the facts. Our interpretation of the facts is distinctly colored by our faith or lack of faith, by our courage or timidity, by our will to achieve. Caleb and Joshua believed wholeheartedly that it was the will of God for them to go up and possess the land, and because of that they believed that they could do it. They were strongly aware of the resources of God, whereas the other ten were not. No man has ever looked at all of the facts until he has looked at the greatness of God.

The people thought that they would prefer the known terrors of the land of Egypt to the unknown terrors of the land ahead. What they did not realize was that they could never go back to the same situation which they had had in Egypt, or anywhere else. There is no way to go but forward. We can hold former days and former situations in memory, but we can never go back to them. We lose touch with life itself when we do not go forward with our new experiences and new circumstances, trying to match them with the needed faith and wisdom.

Why did not the ten spies have the faith and determination which Caleb and Joshua possessed? We are told that Caleb "had a different spirit." If the ten had shown the same spirit that he showed, the power of God would have been theirs in equal measure. God does not withhold his power and guidance from any man. But some men get ready to receive that power and guidance in fuller measure than others. They are the ones who are able to report, "We are able to take the land."

Questions: Be as specific as you can in describing how the power of God can flow into and through a human life. What is the right degree of confidence to have? Should our amount of confidence vary with the situations we face, or alter as our moods alter?

Lesson based on "International Sunday School Lesson: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life = Far and Near

Norman Huff, Minister of Youth for the University Friends Church in Wichita, Kansas, was elected as the new president at the State Christian Endeavor Convention for the coming year.

* * *

The biography of Rufus M. Jones written by Elizabeth Gray Vining has been delivered in manuscript to the publisher, J. B. Lippincott Company of Philadelphia, and is scheduled for publication in the Fall of 1958. Elizabeth Gray Vining is the author of "Windows for the Crown Prince," and "The Virginia Exiles." The tenth anniversary of Rufus Jones' death falls on June 16 of this year.

* * *

Lewis Benson, a Friend of Germantown, Pennsylvania, whose articles have appeared in this journal, is to give a series of five lectures at Woodbroke, the English Quaker study center, during the summer term. His subject will be "The Nature of the Disciple Church," a study of the early Quaker conception of the church and its place in history and in the life of today.

* * *

Friends reading the Vital Statistics page carefully will note the births of two Whittlesey babies in Grass Valley, California. An interesting sidelight on this brief notice is that for Nathan and Margaret Whittlesey, this is the first son after four daughters, and for Taber and Isabelle Whittlesey, this is the first daughter after four sons. Tabor and Nathan Whittlesey are brothers. We congratulate and rejoice with both families!

* * *

Anna O. Langston, now on furlough as Principal of the Friends Girls School in Ramallah, Jordan, recently spent a week of travel in Iowa, visiting Paton, Bear Creek, Canby, Indianola, Smyrna, Oskaloosa, Hopewell, New Sharon, New Providence and Center Friends Meetings. Her travel came at the time of spring vacation for Ball State Teachers College at Muncie, Indiana, where she is studying during her leave.

* * *

Meetings which have had special pre-Easter services have included Earlham, Iowa, where J. Floyd Moore of Guilford College, North Carolina, served as leader; Bangor, Iowa, where William Wagoner of Stavanger Friends Meeting served as guest speaker; Mooresville, Indiana, where Harold N. Tollefson of Sabina and Dover Meetings in Ohio, served as guest speaker and Farmland, Indiana, with Joe Reece of the Van Wert, Ohio,

Friends Meeting as evangelist for union services.

* * *

Keith Kendall, Director of the Friends Student Center at West Lafayette, Indiana, was one of fourteen members of the Purdue Ministerial Association, all of them serving as religious directors for Purdue student groups, who signed a letter to President Eisenhower encouraging emphasis on foreign aid. The letter urged that the United States stand, not just against Communism, but for freedom and peace and for sharing our high standard of living everywhere in the world.

* * *

Milton Hadley of the Board of Peace and Social Concerns of the Five Years Meeting and Wilmer Cooper of the Friends Committee on National Legislation are spending the period from April 20-28 in North Carolina Yearly Meeting, travelling in the interests of Friends peace and social concerns. They hope to travel in each quarter, calling on Friends and attending informal gatherings. Milton Hadley and Wilmer Cooper have previously gone on visits of this sort in Indiana and, more extensively, in Western Yearly Meetings.

* * *

Stella Alexander, an English Friend who spent the winter months in the United States serving as a member of the Quaker Nations, has assumed Secretaryship of the East-West Relations Committee of London Yearly Meeting. Bertam Pickard served as Secretary until last November, and Gerald Bailey, who has been acting temporarily as Secretary, remains as a Vice-Chairman of the Committee. A very important committee among English Friends, the East-West Committee concerns itself with relationships with the Soviet Union.

* * *

The small but active group of Friends in Central Africa Monthly Meeting (Salisbury, Southern Rhodesia) are concerned over the passage of a bill in the Southern Rhodesia Parliament that extends the whipping penalty to a number of new offenses. The Friends group has written the Prime Minister to rescind

COMING EVENTS

May 24-25—Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs; Hominy, Oklahoma.

August 29-September 1—Friends Conference on Race Relations; Westtown School, Pennsylvania.

the bill, saying that "violent punishment will hardly contribute to the civilizing process (in Africa)" and stating "... when this violence has the sanction of law, then the entire community falls away from that divine quality which God would have us seek for our lives."

* * *

Two large public meetings will be held in connection with the spring meeting of the Friends Committee on National Legislation in Indianapolis May 2-May 4. Brigadier General Hugh B. Hester, who has travelled extensively in Russia, will speak on the evening of May 2. On the evening of May 3 a panel on "International Trade and Peace" which will include two Friends, Joseph Coppock from Earlham College and Irving Morrisett from Purdue University, will conduct an open session. The meetings will be held at First Friends Meeting, 3030 East Kessler, Indianapolis.

* * *

In the early spring four new campers joined the International Work Camp at Kaimosi, Kenya Colony, East Africa. One is an American volunteer, Thor Andersen, who came directly from the Sudan when a work camp there of which he had been a member came to an end. The others are Sudanese volunteers who are interested in having a part in an international service outside their own country. Reports indicate that they are reveling in the equable climate and the vegetation of Kenya, and they have pitched into the camp projects with a fine spirit. Construction on the ninth T. B. cottage is proceeding at a very good pace.

* * *

Charles C. Price, a Friend and former Chairman of the Federation of American Scientists, spoke on March 28 before a Subcommittee of the Joint Atomic Energy Committee in behalf of the Friends Committee on National Legislation. He testified in opposition to S.3474 and H.R. 11426, bills which authorize the President to transfer atomic weapons information to other nations. He stated that the bills would contradict leadership toward world disarmament and would spread the possibilities for irresponsible action, and that if the United States armed further nations, the Soviet Union would be encouraged to do so too. Charles Price is Professor of Chemistry and Chairman of the Department of Chemistry, University of Pennsylvania.

* * *

A letter from Paul and Jean Johnson,

Directors of the Conference for Diplomats in Asia, reports that a Conference took place in December at the University of Ceylon in Peradeniya. Thirty-three diplomats from 21 different countries attended, and Paul Johnson remarks, "The quality and spirit of the participants would be difficult to improve on." The Johnsons were to leave Ceylon in February, visiting in North Africa and the Middle East on their way home. They will go to Geneva on July 1, where Paul Johnson will assume direction of the Conferences for Diplomats in Switzerland when Lloyd Bailey leaves after the summer conferences. The Conferences for Diplomats are a unique project of the American Friends Service Committee, providing opportunity for international understanding at a diplomatic level.

* * *

A. Sydney and Violet Wright of Australia General Meeting of Friends have been travelling in the ministry during the last year and a half. They have covered 14,276 miles in their service of bringing fellowship to the scattered members of Australia General Meeting. They visited nearly 300 homes, contacting most of the Friends in Australia. Australian Friends are widely scattered over that continent, with nineteen Friends Meetings. Their links are through their annual meeting, which is part of London Yearly Meeting; "The Australian Friend," the Friends School at Hobart, Tasmania; the "Round-the World Quaker Letters" for children; and such visiting Friends as the Wrights. Friends attending a General Meeting travel on an average about 400 miles each. Total membership is about 750.

* * *

The 1958 Seminar for Quaker Leaders, under the sponsorship of the Washington Friends Seminar Program, is a project of the Friends Meeting of Washington. The dates are Wednesday, May 21, through Saturday noon, May 24, at the Dodge Hotel in Washington, D. C. Dr. Mordecai Johnson, President of Howard University, has been invited to give the opening address on Wednesday morning on "Christianity's Responsibility for a World in Conflict." This year's seminar has as its aim to familiarize pastors, Meeting secretaries and other Quaker leaders with Friends' outreach on national social and political problems with particular emphasis on disarmament. There will be opportunity during the three day seminar to meet with those responsible for formulating national policy, to see government operating and to explore some of the ways in which individuals and Meetings can put Quaker faith into practice. The Baltimore Yearly Meeting Seminar on Disarmament will

be held concurrently with the last two days of the Quaker Leaders Seminar. For further information, write Dorothy Steffens, Director of Seminars, 104 C St. N.E., Washington 2, D.C.

* * *

Leonard and Mary Friedrich, well known German Friends, are now visiting in this country. They arrived February 24 and will return May 1 to Bad Pyrmont, home of Germany Yearly Meeting, where they have lived since 1934. Their itinerary while in the United States includes visits in New York, where their daughter Brenda Bailey works together with Sydney Bailey in the Quaker Program at the United Nations; Richmond and Indianapolis in Indiana; St. Louis; Yellow Springs and Wilmington in Ohio; and Philadelphia, where they expected to attend Philadelphia Yearly Meeting and to spend some time at Pendle Hill. While in Richmond, Indiana, they met with the staff of the Friends Central Offices, sharing something of their experiences as German Friends during the days of Hitler and the War. Leonard Friedrich, who is a publisher specializing in Quaker material, spent three years in Buchenwald Concentration Camp, being released by the American forces. The Friedrichs went to Bad Pyrmont in 1934 to live in the then newly-built Friends Meetinghouse, which is still the only Meetinghouse on the European Continent. Upon their return to Germany, they will be involved in the preparations for the Friends World Committee for Con-

sultation meeting to be held in Bad Pyrmont in September, to which 120 Friends from all over the world will come.

Friendly Fellowship

Xenia, Ohio—The Xenia Friends Meeting had a fellowship meeting welcoming 19 new members on the regular guest night of the United Society of Friends Women on March 20. A carry-in supper was enjoyed by 75 persons and a program followed. Wilbur K. Kamp, pastor, read scripture and led in prayer. A playlet, "Stewardship in Daily Life" was very ably given by eight young women. Robert Rumsey, Executive Secretary of Wilmington Yearly Meeting, was a guest.

Esther Crawford

* * *

Mooresville, Indiana—A very successful Spiritual Advance Program was carried out by Mooresville Friends Meeting during the month of March. A visitation program was organized for the purpose of attendance promotion and membership enlistment. With the help of two training conferences, held at supper meetings and conducted by the pastor, James R. Furbay, over fifty persons participated in the visitation program. As a result, there has been a substantial increase in attendance at the services, and a fine group of new members received at Easter time.

Among the progressive programs car-

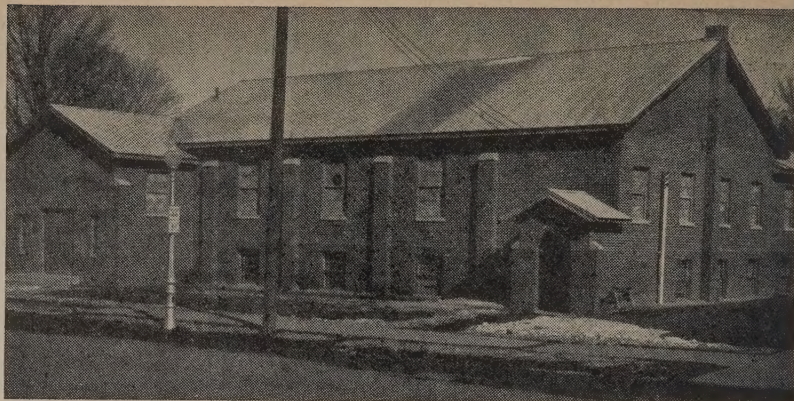


—Susan Castator Photo

The combined birthday celebration for President Thomas E. Jones of Earlham College and the dedication of Earlham Hall brought over 600 guests to Earlham on March 22. Shown with Thomas Jones as he cuts a cake made as a replica of Earlham Hall are, left to right, Dr. Stephen Wright, President of Fisk University, where Thomas Jones served twenty years; Mrs. Charles Garside of New York, alumna in charge of drive for Earlham Hall's furnishings; Harold Duling, Director, Lilly Endowment, Inc.; and D. Elton Trueblood, master of ceremonies for the program. Thomas Jones, now 70, is retiring as Earlham's President.

ried out during the past six years are the building of the new educational and social addition to the building; the successful development of a more realistic financial program and financial convass; the carrying on of successful farm projects by the Men's Brotherhood; substantial funds realized by a number of projects by the Society of Friends Women; and a substantial net increase in membership each year during the period.

As a part of the Spiritual Advance Program, there was held a Preaching Mission during the week preceding Easter, with Harold N. Tollefson, pastor at Sabina, Ohio, as the guest preacher. The Easter Day program included a Young Friends Sunrise Service and Fellowship Breakfast, an Easter Cantata and reception of new members in the morning meeting, and an Easter egg hunt for the children in the afternoon on the spacious grounds.



Friends in Indianola, Iowa, dedicated their new Meetinghouse on a spring-like March 9 Sunday. The former building was destroyed by fire in 1945 and Friends have been worshipping in the basement of this building most of the time since. Men and women of the church and from over Iowa Yearly Meeting did much of the work on the new building, beginning last May on the superstructure. It is estimated that \$15,000 worth of labor was contributed.

The Sunday morning sermon on the day of dedication was given by the pastor, Paul Hadley, who had continued to be enthusiastic and faithful about the

Local Meeting Directory

ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church. 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister. 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45. Worship 11 and 7:30, C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone PARKview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Jesse Drinnen, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Pasadena, California — First Friends Church: 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Whittier, California — East Whittier Friends Church. 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 7:00 R. Ernest Lamb, Minister, 538 Floral Drive; Phone Oxford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's groups 7:00 P.M. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

Yorba Linda — 4842 Main St., S.S. 9:30; Worship 11:00 a.m. and 7:00 p.m. Prayer meetings Wed. 7:00 p.m. Pastor, Keith Sarver. Phone LAkeview 8-7047.

COLORADO

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m., and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study, Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut — Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 116 Florida Union.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Lake Worth, Florida—Palm Beach Friends Meeting. Meeting for Worship, 10:30 a.m.; 812 South Lakeside Drive, Lake Worth.

Orlando—Winter Park, Florida — Worship, 11 a.m. in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting. 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois — Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone Hilltop-58949. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister 10729 S. Maplewood Ave. Phone CEdercrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends, Sunday Meeting for worship 10:30 A.M. at Avery Conoley School, 1400 Maple Avenue, First day school 10:30 A.M., joins meeting for fifteen minutes.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Worship and First Day School (kindergarten) at 11:00 a.m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building, Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive, Phone 9688.

Carthage—Friends Church, South Main St. Bible School 9:30 a.m.; Morning Worship 10:30 a.m.; Robert A. Shockney, Minister.

Evansville, Indiana — Unprogrammed meeting for worship, First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-5171, after 6:00 p.m., G. R. 6-7776. All Friends welcome.

Indianapolis—Irrington Friends Meeting, Merchants National Bank Building, 6031 East Washington Street. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call: ME 2-7724.

Indianapolis, Indiana — First Friends Meeting, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship. Errol T. Elliott, Minister. Ruth Day, Minister of Christian Education. Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Allen Reynolds, Minister.

Knightstown—Friends Meeting: East Brown St. Bible School 9:30 a.m. Worship Service 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Lafayette—Farmers Institute Friends (10 mi S.W. of Lafayette); Sunday School—9:30 a.m.; Worship Service—10:30 a.m. Keith Kendall, pastor, 220 Pierce St., Ph. 3-4121.

South Marion Friends at 38th and Harmon Streets. Bible School 9:30 a.m. Morning Worship 10:30. Evangelistic Services 7:30 p.m. Prayer Meeting, Thursday 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30. Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets, Sunday School—9:30 a.m. Morning Worship—10:45 a.m. Jr. H. Young Friends Sunday 5:00 p.m. Sr. H. Young Friends Sunday 7:00 p.m. Mid-Week Meeting Wednesday 7:30 p.m. Meetings for College Friends. Rosemary Holloway, Church Secretary, Phone AT-85680.

New Salem, Greentown, R. R. 1. Phone Market 8-3324. It is located two miles south west of Greentown.

Richmond—First Friends Meeting, E. Main and 15th Streets. Church School 9:15. Morning Worship 10:30. David Castle, Minister; Marie Ferguson, Minister of Education.

Spiceiland—Meetinghouse on W. Main St., 2 m. north of U.S. 40 on state rd. 3. S.S. 9:30. Worship 10:30. Earl J. Prignitz, pastor.

possibilities of a new building when it had seemed almost impossible to finish it. A basket dinner was served at noon, with many out of town visitors. The building was dedicated in the afternoon. After a few hymns, scripture reading and prayer, a history of Indianola Friends Meeting was read from the time of its organization of 1893. Frederick Marsh of New Providence sang "Bless This House." Orval Cox, Yearly Meeting Superintendent, gave the sermon and prayer of dedication. In the evening the Ackworth Quarterly Meeting Men's Chorus provided special music and Charles Ball, President of William Penn College, gave the evening sermon.

BIRTHS

Carter—To John and Phyllis Carter of Russiaville, Indiana, a son, Jeff Allen, by adoption. He came to them March 12 at the age of five months.

Jensen—To Marshall and Susan Jensen of Grass Valley, California, a daughter, Jennifer, on February 3.

Jones—To Emory and Elinor Jones of Grass Valley, California a daughter Jennifer Ann on January 18.

Jones—To James Allen and Jean Jones members of New Burlington Friends Meeting in Ohio, a daughter, Joyce Elaine, on March 9.

Staples—To Lionel and Eunice Jensen Staples of Cincinnati, Ohio, a son, Jonathan Lionel, on March 20.

Whittlesey—To Nathan and Margaret Whittlesey of Grass Valley, California, a son, Matthew Stephen, on February 27.

Whittlesey — To Taber and Isabelle Whittlesey of Grass Valley, California, a daughter, Jean Marie, on March 20.

MARRIAGES

McGrew-Johnson — Janet Johnson, daughter of William and Mary Roy Johnson of Fairmount, Indiana, to Jameson McGrew, son of Glen and Emily McGrew of New Castle, Indiana, on February 23, at the Fairmount Meetinghouse, Xen Harvey and John Harvey officiating. They will live in New Castle.

Simons-Limes—Bonita Limes, daughter of Russell and Marjorie Limes of Xenia, Ohio, to Ralph Simmons, son of William and Vera Simons, also of Xenia, at the Friends Meetinghouse on January 11, Wilbur W. Kamp officiating.

DEATHS

Blair—William Ervin Blair, on March 7, at New Burlington, Ohio, aged fifty-eight. He was the son of William and Emma Mills Blair and held birthright membership with Friends. He was the village grocer, was community-minded, honest and cooperative in all good causes. He was Sunday School treasurer for ten years and served on church committees for thirty-five years. Surviving are his wife, Marie, and two daughters.

Evans—Lela Nicola Evans, on February 28, at Muscatine, Iowa. She was the widow of the late George B. Evans, a Friends minister. For the past nine years she had been living with her son, Fred C. Evans, in Muscatine.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street, South Entrance. Visitors telephone AMherst 6-3221.

West Branch—Hoover's birthplace; 10 miles east of Iowa City, Church School 9:30 a.m.; Worship 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas — University Friends Church, University Avenue at Glenn, Bible School, 9:45 a.m., Meetings for Worship, 11:00 a.m. and 7:00 p.m. Youth Groups, 6:00 p.m. and 8:00 p.m. Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWInbrook 5-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 11:00 a.m.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 a.m. Telephone TR-6-6883.

New Bedford, Massachusetts — Spring Street Friends Meeting, Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister. 29 Tremont St., WY6-4041.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento to S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13187 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit, Michigan — Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675 (Res.) WA 66159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call HA 1-8328.

St. Louis, Missouri — Unprogrammed. 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis). First-day meeting, 10:30 a.m. Monthly meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, Wydown 3-4618.

NEW JERSEY

Montclair—289 Park Street, First-day school 10:30 a.m., Meeting for Worship 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

NEW YORK—Meetings for worship First days 11 a.m. (Riverside 3:30). Telephone GRamercy 3-8018 about First Day Schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th St., and at Riverside Drive & 122nd St., 3:30 p.m.

Brooklyn: at 110 Schermerhorn Ave., and at corner Lafayette & Washington Ave.

Flushing: at 137-18 Northern Blvd.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m. on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York, Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Greensboro, North Carolina — First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

Greensboro, N. C. — Spring Garden Friends Meeting, 1608 Spring Garden St. Bible School 9:45; Meetings for Worship 11:00 and 7:30; Mid-week Meeting Wed. 7:30. Leslie N. Winslow, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road; Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F. 6:30; Mid-week Meeting, Wednesday, 7:30; Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson; Bible School 9:45; meeting for worship 11:00; F.Y.F. 6:00; Midweek Meeting 7:30 Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Meeting for Worship 11:00 a.m. First-day school 9:45 a.m. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, "Edonhill", 876 Lafayette Ave. Phone MU 1-6528.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

OREGON

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

Portland, Oregon—First Friends Church, S. E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place, Gerald W. Dillon, Minister, Phone BELmont 4-3107.

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 8:30 a.m. Secretary, Esther McCandless, 234 Jones, JA 5-5705.

TEXAS

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, Robert R. Brewster.

WASHINGTON

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship. First-days at 11 a.m. First-day School at 10:30.

CANADA

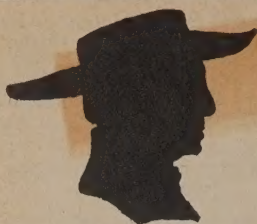
Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

HAWAII

Honolulu, Hawaii—Friends Meeting House 2428 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 3-3044.



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Aunt Mary

Scattered over the earth there must be many people who remember Aunt Mary Canaday's cream pitcher. It was the size of an ordinary water pitcher and was filled with cream so yellow and thick it would hardly pour. Yet it did pour on luscious strawberries, golden peaches, great bowls of rolled oats or into steaming coffee. It was ready to be lifted by family or frequent guests.

Aunt Mary's laughter is as easily remembered as her cream pitcher. Was it laughter or cream which made her such a rotund figure? The one place where she did not laugh was on the facing bench in the Vermilion Meetinghouse. She was a recognized exhorter. In a clean gray calico on Fifth-days and her best black silk on First-days she walked up the aisle on the left side, tottering a little because her small feet were never meant to support so heavy a body, and sat with one or two other women of like status. She was very serious then, and sometimes when she exercised her gift of exhortation, tears rolled down her rather florid face.

But it is not her cream pitcher or her laughter or the words she said for which Aunt Mary Canaday is best remembered.

Sin was sin in those days in our small community. Sinners, if their sins became known, were held off at arm's length. Few of us seemed to remember that Jesus protested that he came to save sinners. But Aunt Mary remembered. It seemed that her big arms reached out and encircled those who started down the wrong path; and if their sin was such that its results could not be righted, then she covered it over with the over-flowing love which poured from her big heart, and she helped the rest of us who were more selfrighteous to be more forgiving.

Walter C. Woodward, writing in "The American Friend" when he lost his Aunt Mary, wrote:

"I behold in every family in every community its own Aunt

Mary . . . In the center of the community is found a great throbbing heart of love—the heart of an Aunt Mary. A bruised world touched the heart of the God of love. The love of mother, of father, though beautiful and holy, was not enough for all—for motherless and fatherless. Love, more love, was needed. And the good God gave us Aunt Mary, bearing the sacred name of the Mother of Love."

We who know her give thanks for this Aunt Mary.

Elizabeth H. Emerson

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David M. Bryan

* * *

We often behave as if God were interested in religion but not in life—in what goes on in church, but not what goes on in a mill or on a farm or in a broker's office or in a home.

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